121 for instance, no discussions of childbirth, puberty, menstruation, the couvade,
128 herb and other material remedies, or the incidence of specific diseases.

104 It should further be noted that words in italics (aside from obvious taxo-
[197] nomic terms or other manifestly different usages) are Indian words given according to the phonetic system explained here and that they are in the Kamarakoto dialect unless otherwise stated. Indian words that have been Hispanicized or Anglicized are in ordinary type.

101 A frequent source of confusion in the literature is that the word "Carib" is sometimes applied to the whole, diverse mass of Indians who speak languages or dialects of this group, from Central America and the West Indies to Southern Brazil, and sometimes to some particular tribe or smaller group of tribes, especially the Galibis or Kalíñas. Unless I am quoting an author whose usage is
[128] doubtful, I use the unmodified word "Carib" only in its broadest sense and do not apply the name specifically to any smaller unit.

194 b - phoneme is open, while that of the Spanish b - phoneme is more nearly stopped. Subsidiary members of the Kamarakoto r - phoneme overlap both the r - and the l - phonemes of Spanish. Similarly a single Spanish phoneme may be represented by two in Kamarakoto, for instance Spanish e overlaps both Kamarakoto e and E. Some Kamarakoto phonemes, like ə, do not occur in Spanish at all and some Spanish phonemes, like f, are wholly lacking in Kamarakoto.

The Kamarakoto language is characterized phonetically by its relatively vocalic character. It is rich in vowels, including a whole series of central vowels that are particularly foreign to the Spanish ear, and most of the vowels produce shades and intergradations that are practically innumerable. Long successions of vowels and semivowels occur, as in the word woiwo which has no true consonants and is a succession of five distinct vowels and semivowels together with several intermediate gliding vowel sounds not written in broad transcription. There are relatively few really distinct consonant phonemes and successive consonants are rare and confined to a very few simple groups: for instance, such combinations as st, pr, bl, etc., so common in Spanish and most other European languages, are wholly absent in Kamarakoto. Like many other Indian languages, Kamarakoto is especially poor in pure fricatives. Several phonemes have fricative members or are transitional to fricatives, but there is no phoneme that is always and purely fricative. Unlike many, perhaps the majority of, Indian languages, Kamarakoto does not have a finely subdivided system of gutturals but has only two definite post-alveolar stop phonemes, one plosive (k-g) and the other non-plosive (ʾ). Intonation is peculiar and striking because of the shortening and strong stressing of virtually all final syllables.

● 104 Transcription. For present purposes it has been most practical to use a broad transcription, one in which each symbol represents a sound or a group of sounds which are for the Indians themselves members of a single phonetic unit, that is, belong to one phoneme. The only exceptions are the symbols g, ts, and l, which are respectively members of the k, s, and r phonemes but which are here distinguished for reasons given below. The symbols used are essentially those of the broad (or "simple") system of the American Anthropological Association,[9] which has the advantages of previous wide use for Indian languages and of requiring few symbols not found in all ordinary type fonts — for Kamarakoto only two, ɛ and ɔ, are necessary. Of course most of these symbols require special definition for adaptation to this particular language. The only definite departions from the A. A. A. broad system are the use of a period (.) to separate non-diphthongal vowel combinations, as in the A. A. A. narrow system, the use of ʾ to represent a non-plosive stop for which the system makes no provision, and the use of ch to represent a sound essentially like Spanish ch. The system has the important advantage that Indian words so written are generally recognizable if pronounced in the Spanish manner.[10]

9, 10 [see footnotes on p. 306, category 11b – Analysis]

194 Of the other possible diphthongs in -i or -u, no close approach to ou, ōu ou, or uu was heard and it is probable that in these combinations the two vowels are too much alike to be spoken as distinctly separate elements although they may appear vaguely as a result of glides that are not real phonemes. As in most languages, iu does not form a falling diphthong but becomes a rising diphthong or semivowel + vowel, yu. Something very near ɛu is often heard, but usually it is closer to eu and is probably not a separate phoneme. Perhaps the -u tends to draw ɛ closer to e and in any case the two, if they are really both present, are practically indistinguishable acoustically and do not appear to be distinguished by the Indians. The same is true of ɛi as against ei. ui was not recorded as separate phoneme, although approximations of it appear within a üi - diaphone. If ui can properly be said to occur at all, the -i has probably drawn the u- forward so as to be practically indistinguishable from ü.[13] It is highly probable that ai occurs, but e and ō are usually difficult to distinguish and in this combination I found it impossible to do so with any consistency. The whole range of sounds around ai and ōi is recorded as ōi. I could not determine that the Indians themselves consciously differentiate the two.

The diphthongs in -u and -i are all falling. Whether or not rising diphthongs occur is purely a matter of definition. The sounds here written wa, ya, etc. could be considered as rising diphthongs and written ua, ia, etc. It is, [104] however, more usual phonetic practice and is more nearly self-explanatory to consider these combinations as semivowel + vowel and I have so written them.[14]

Unless a few syllables like uai be so considered, there are no triphthongs.

Successive vowels. Successive vowels in Kamarakoto are rare, tending to run into diphthongs or to become separated by semivowels, but they do occur. Thus the word o.ina is clearly three, not two, syllables, o-i-na, not oi-na, a separation here indicated by a period between the non-diphthongized vowels. Its diaphone o.üna also has successive vowels and a diphthongized variant of this word was not heard among the Kamarakotos.[15]

Similarly the word usually pronounced ita.i occasionally becomes itai. The difficulty of pronouncing such a word without diphthongizing is interestingly illustrated by the fact that a child attempting to say ita.i consistently produced it as itoyi, apparently realizing that a.i is not the same as ai but unable to pronounce successive a and i. The tendency here shown, toward separating successive vowels by a semivowel, is fairly general in the language and perhaps explains why successive vowels are so rare. Thus po.inga is also pronounced poyinga, and a shadowy semivowel y often occurs in such a position.

This difficulty appears to be less when the second vowel is one other than i. Thus such combinations as o:apa or ko.atai show less tendency toward insertion of a semivowel, although even here a very fleeting w-like sound may be present between o and a.

13, 14, 15 [see footnotes on pp. 306-07, category 116 - Analyst]

194 Sometimes the distinction between successive vowels and diphthong or semivowel + vowel is so little as to be really subjective. For instance in the word lue the u is longer and more vocalic than the usual w but shorter and less vocalic than the usual u. The sound actually heard could about equally well be represented by lu.e, lue, or lwe (and also about equally well by ru.e, rue, and rwe). Similarly there are a few words like mausa, which is hardly different from ma.usa because the u is longer than it usually is in a diphthong but shorter than it usually is as a simple vowel. This is only likely to occur when the u is the penultimate vowel.

Double vowels, as distinct from merely long vowels, seem to be very rare but I have recorded one instance, in the word o.olori, which is not pronounced ōlori (nor oulori, wolori, etc.).[16]

Vowel quantity. Something has already been suggested of vowel quantity as it affects diphthongs and successive vowels. All vowels vary greatly in quantity, but most of the variations are nonfunctional, related to phonetic surroundings, speed of speech, and similar factors rather than approaching the status of phonemes. In most words the last vowel is relatively short, the penultimate vowel longer, and preceding vowels intermediate in length between these two. Thus in such an average word as Kumasa the relative vowel quantities are:

1. u — medium.
2. a — moderately long.
3. a — short, stressed.

Frequently a word pronounced out of context will have all the vowels somewhat lengthened for distinctness and the penultimate disproportionately so.

In words that follow this rule, which includes most of those recorded, no special indication of length is given. In some words, however, the penultimate vowel is still longer, this relative length is retained regardless of style of speech, the acoustic effect of the accent of the word is thus definitely altered, and the word may be unrecognizable or may sound decidedly wrong if the penultimate vowel is given only normal length. In these cases, then, the long vowels achieve the status of true phonemes and (in accordance with both A. A. A. and International systems) I indicate them by placing a colon after the vowel, e.g. amaːtu, in which the relative quantities are:

[104]

1. a — medium.
2. aː — very long.
3. u — short, stressed.

Such long vowels are very rare except in the penultimate syllable, but do occur elsewhere in exceptional words, e.g. in oːapa in which the quantities are:

1. oː — long.
2. a — very short.
3. a — short.

16 [see footnote on p. 307, category 11b - Analyst]

194 common variant members of the phoneme are more open, producing an approach to English sonant th as in "this," or fully closed, producing the typical plosive d.[19]

t. — The principal member of the t - phoneme is almost as in Spanish, but these appear to be semisonant, and possibly even fully sonant, variant members. The stop is complete so that the sound is a non-fricative plosive, generally fortis.

k-g. — An incompletely stopped palatal or velar plosive was not heard.[20] The principal member of the phoneme is a true plosive k with various position variants conditioned by the surrounding vowels and, unlike those of many Indian languages, not distinguished as separate phonemes. The differences in acoustic effect are insignificant. There is, however, a plosive g-sound in the language, which sounds quite different from the k to Spanish- or English-adapted ears. It is not distinguished from k by the Indians and almost invariably occurs under special phonetic conditions where k is unusual, i.e. after nasals and before w.[21] It must therefore be regarded as a member of the k - phoneme. I have nevertheless departed from broad transcription to the extent of using g when the sound was normally and distinctly voiced. Spanish- and English-speaking readers will thus achieve a better pronunciation of the words and no confusion will result if they remember that this g is merely a voiced k.

[104]

ʾ. — One of the most typical characteristics of the Kamarakoto language is the existence of a sound produced by bringing the tongue into contact with the nearest part of the roof of the mouth and then relaxing the vocal chords and releasing the breath pressure so that the subsequent opening of the stop is practically inaudible. It thus differs essentially from k in which the sound is chiefly produced by the opening of the stop, that is, is plosive. ʾ is a stop that is not plosive. The exact position in which the stop is produced varies from velar to anterior palatal, but this is determined by the position of the preceding vowel and is not a difference in phonemes. After a posterior vowel, such as a, ʾ produces an acoustic effect something like a completely unaspirated k and after an anterior vowel, notably i, the effect is that of a similarly unaspirated t, or, more accurately, they are rather like completely voiceless g and d, respectively.[22]

This sound only occurs after vowels and is hardly ever heard except at the end of a word. Sometimes it is retained in compounds but often it is then weakened or lost, depending on the degree of fusion attained by the compound. Thus in enwarapaima the ʾ of enwaraʾ is lost, but in maichaʾ-ya the ʾ of maichaʾ is retained. It may appear in weak form after any terminal vowel (except those that are or can be nasalized, see below), but I have written it only when it is normally strong and distinct and is felt to be an essential element in the word.

19, 20, 21, 22 [see footnotes on pp. 307-08, — Analyst]
category 116

Vocabulary

192 Estimates of total vocabulary are necessarily very rough, but the nature of its known vocabulary and the number of words recorded in the best-known allied dialects suggests that Kamarakoto probably has about two thousand distinct words, if simple compounds, grammatical forms, phonetic variants, and suffixes be excluded.[39] The vocabulary here given may thus fall short of one-third of the words in the language, but it includes most of the more common and useful words and is full enough for entirely adequate demonstration of the character and affinities of the dialect.

192 Many of the words in the following vocabulary are compared with those
197 of other Carib dialects, especially with Taurepan and Makuchi, because both
128 of these are closely related to Kamarakoto and they are well known. To save space, not all words are so compared, but enough to show the relationships fully. Citations from other students give the name of the latter in parentheses, and when no name is given (all Kamarakoto words and many in Taurepan), the word was recorded by me. All Indian words given without the name of another tribe are Kamarakoto and under each entry the first word given is Kamarakoto.

192 The authorities most cited are Koch-Grünberg (Taurepan, Ingariko, and
197 occasionally other dialects), Williams (Makuchi) and Adam and de Goeje (all
114 other dialects). Words from Adam were almost always and from de Goeje usually recorded in the first instance by other authors, but it is more convenient for present purposes to cite these compilations rather than the very dispersed original publications. Koch-Grünberg gave his vocabularies in complex fairly
● [104] close transcription. To facilitate comparison and simplify printing, I have here put them into my own broad transcription, and I have occasionally taken similar, but lesser liberties with words cited from other authors. This may occasionally slightly misrepresent the exact sound intended, but it seems both necessary and justified. Readers interested in these other dialects for their own sake and not simply for comparison with Kamarakoto will, of course, consult the original publications.

I am not publishing comparisons with the scanty Arekuna vocabularies of the two Schomburgks and Appun nor with the better Arekuna vocabulary of Koch-Grünberg. For dialect comparisons within the Arekuna language, accurate comparison is possible or necessary only with Taurepan. The non-Taurepan words in these Arekuna vocabularies (none of them specifically Kamarakoto except three given by Koch-Grünberg as already mentioned) are too uncertain as to exact origin and status within the varied Arekuna dialects to make comparison profitable.

39 [see footnote on p. 310, category 116 — Analyst]

*192 956

251. Bench used by medicine-man — murei.
(See also kabai, No. 413, kumi, No. 415, mari, No. 242, and ɛrɛmba, No. 243.)

Geographic Terms and Names.

*192 ●104

These words are generally and properly classed under "Nature," but I segregate them here because of their wider interest to travelers and cartographers. For this reason also, an approximate transcription, using only letters of the Spanish alphabet, is also given for each of these words and recommended for cartographic and similar uses. Aside from the impossibility of closely approximating the sounds ɵ, ũ, and õ in this way, the principal question is the transcription of k and w. The use of k looks barbaric in Spanish, but the necessary forms que, qui, will generally be mispronounced by English-speaking persons, who should also be considered, and the names are barbaric after all, so that there is no serious reason why they should not appear so and I have used k. I have, however, substituted u for w, as this will usually be pronounced approximately correctly, and w will be mispronounced by all but English-speaking persons.

*192 823 [193]

a. Terms.

252. Mountain, peak, rocky height — təpũi. This is properly a suffix used in names of mountains, e.g. auyan-təpũi. Cartographic transcription:- tepúi. This is very poor as almost any other Spanish vowel is as close to ɵ as e is, but it is already established in general usage. -tepúi is preferred to the also widely used -tepuy. Note that such generally used forms as "Mount Auyantepui" or "Cerro Auyantepui" are redundant. It should be simply "Auyán-tepúi" or "Mount Auyan," "Cerro Auyan."

253. Mountain — wei (not a suffix).

254. Hills — wõyõpũi, a poetic word heard only in songs.

* 192 *197 823 [193]

255. Savannah, sabana — ita.i, suffix form -ta.i, e.g. Uruyen-ta.i, "The Uruyen sabana" (do not write "Uruyen-tái sabana"). Cartographic transcription: itái, -tái. Taurepán, itõi. The Taurepáns apparently use the next word more commonly in place names, where the Kamarakotos would use this one. Makuchi (Williams) e-tei.

256. Open valley bottom, extensive sabana — rəmon, (i)rəmun. Cartographic transcription: remón. Taurepán, rəmon. In Kamarakoto, a rəmon may be made up of a number of different ita.i's. Kamarata, as a whole, is a rəmon, but

*192 *197 823 193

the Taurepán country would be called bena and not meru by a Kamarakoto.

265. Mouth, confluence (of rivers) — -ken. Geographic transcription: -ken. This was recorded only as a suffix in place names, e.g. kurun-ken, "place at the mouth of a stream called kurun (vulture)." Taurepán, -ken, used in the same way.

266. Place, locality, region — -ta. Geographic transcription: -ta. This was also recorded only as a suffix, e.g. kamara-ta (strictly correct transcription of the word generally given as "Camarata" or "Kamarata"; the element kamara retains some stress on the final -a, so that kamarata is about as accurate in geographic transcription as kamaratá would be). Taurepán, -ta, used in the same way.

267. Inhabited place — mota. Geographic description: motá. This can be used as a separate word but is more often encountered as a suffix in place names, e.g. atapa-mota, (the place inhabited by the cacique of the Kamarakotos). Taurepán, -mota, observed only as a suffix but perhaps also used separately.

103 104 b. Some geographic names. The following names are tabulated here for convenience, to show the pronunciation (by the system here used), and to suggest cartographic transcriptions. They are, of course, only a small sample of the innumerable place names used by the Kamarakotos. As they are not, strictly speaking, words of the language, they are not given vocabulary numbers. In [114] order to facilitate comparisons, the words used by Tate on his map (1938) are given in a parallel column: -

103

Place names	Suggested cartographic transcriptions	Names given on Tate's maps
1. Mountains		
Aparaman-təpũi	Aparamán-tepúi	Cerro Paramán
Ser-təpũi	Ser-tepúi	Cerro Setepuí
Murosipan-təpũi	Murosipán-tepúi	Cerro Murusipán
Tukũi-wokõ-kũyen-təpũi, or Tukũi-po-kuyen-təpũi	Tukúi-wokó-kuyẽn-tepúi, or Tukúi-po-kuyén-tepúi	———
Kamarkai-barai-təpũi	Kamarkái-barái-tepúi	Cerro Manacawaia

101 5. They[1] were, and still are, called Guaicas in some accounts and of course have nothing to do with the non-Carib Guaicas or Waikas at the sources of the Orinoco.

114 6. Koch-Grünberg's "Arekuna" vocabulary, of unspecified origin, is 101 not Kamarakoto, as might be expected from his belief that the Kamarakotos were, but the Taurepanes were not, Arekunas.

114 7. I do not mean by this to detract from the very great credit attaching to their work. It is certain that all recent scientific achievements in the region are due directly to Angel's leading the way to it. Some controversy about other details and antecedents has arisen but this is not pertinent to the present subject and I do not propose to discuss it beyond the statements already made, which are hardly subject to question.

177 8. But many such objects do have native names, which are transferred 192 if the imported article merely replaces a native one, e.g. "bead," "knife," etc.

113 9. Smithsonian Miscellaneous Collections, LXVI, No. 6, 1916.

104 10. Remembering that all words should be pronounced with a terminal accent, not written here, and that w should be pronounced as a semivowel and not like v.

194 11. As a matter of fact all the Kamarakoto vowels intergrade more or less with their neighbors in the chart, i with e, ü with ö, a with ō and o, etc., but the transitions marked by lines in the chart are the most common and noticeable.

12. In British, but not in Standard American, English a similar stressed sound may be produced by degeneration of a following r, e.g., in the British pronunciation of "sir," but this vowel is usually longer than its Kamarakoto analogue.

13. oi is recorded as separate, but it, too, tends to less extent to be drawn forward and to approximate ōi.

[104] 14. In Spanish orthography ua, is preferable to wa, and ia is acceptable for ya, but in this case it has seemed to me less confusing to follow more international usage.

[1] [i.e. the Acawai – Analyst]

192 and full Makuchi vocabulary has no such word and the Taurepán word given by
197 Koch-Grünberg smacks of improvisation because it means simply "hand-bone."
826

194 43. This is a somewhat puzzling case that I cannot fully elucidate.
197 The root chi (or che, etc.) is widespread as is also a root pieti (or piti, pet, pe, etc.), with the same or analogous meanings. It is not clear whether there are two roots which in forms like pietsi have become confused and amalgamated, whether pi- is a prefix sometimes dropped and ti, etc., a mere variant of chi, etc., or whether the full original form was something like pietsi, pichi, and it has been condensed to chi, etc., in some combinations and in some languages. In analogy with cases like puta=ta (next word in this list), I incline to the latter view.

● 104 44. These are evidently vernacular Spanish transcriptions and gu-, hu-,
192 are to be read w- and z probably as in Castilian.

192 45. Adam supposes o-kiri to be a variant of the root meaning "membrum
197 virile," usually represented by words more or less near auke. The shift of meaning is plausible (cf. Ingariko in which yun "father" in almost all other dialects, means "membrum virile"), but one could wish for a little clearer evidence that it really occurred.

114 46. Koch-Grünberg, usually so careful, has confused and inadequately
601 defined these words in Taurepán. He gives murɛ, with variants, for "kind,"
197 "knabe," and "sohn," and under this as a root word he gives various combined forms of lumɛ: (= -r-mɛ) as if they were variants of murɛ. In a later vocabulary he gives (u)mɔlɛ (= murɛ) as Ingariko and umiɛ (= -nɛ) as the synonymous Arekuna for "kind" (child). Here again he is accidentally equating two distinct roots with specialized and different meanings.

47. Rather surely only a woman's mother-in-law. Koch-Grünberg seems not to have emphasized sufficiently the men and women generally use different relationship words.

226 48. This [1] is the principal fish-poison, but there are others.

192 49. Koch-Grünberg gives a Taurepán word wopa, but this is cognate
197 with Kamarakoto œapa not with the quite distinct word wapa.

104 50. hu- and gu- in these words is doubtless to be pronounced w-.
192

* [i-e. inɛ? — Analyst]

000 51. Assimilation of a foreign word to a nearly similar native expression is a common linguistic phenomenon. Compare, for example, the American "jerked" (as applied to dried meat) which is not from "jerk" but from "charqui."

113 52. "Unter den Tropen," Jena, 1871 — not much used here because superseded by Williams, but the latter did not personally record this word.

197 193 53. Father Baltasar de Matallana has cited this word as y-apon, = (y)-apon, a form derived from apono, which is the principal unpossessed form of the word in Taurepán, as recorded both by Koch-Grünberg and by me. Father Baltasar then cites Cumanagoto y-apono and Chaima y-aponoto to illustrate the comparative brevity of the root in Taurepán, but in both these cases, the root is apono (y- and -to being affixes), just as in Taurepán, and this is the full, and not a reduced form, of the root. A truly reduced form is probably seen in Galibi abo (for apo). I quite agree that Taurepán, in this and many other words, is relatively primitive, but on the diametrically opposite grounds that it retains these roots in relatively unreduced form.

192 171 54. See Nordenskiöld's very interesting discussion of Indian words for steel knives (1922). He believes that maria is of Arawak origin, which I am inclined to doubt because its distribution is so predominantly northeastern Carib and it is used among Arawaks only by those much influenced by these Caribs. In any case it is an Indian word. So, probably, is kutsupara. It is barely possible, but highly improbable, that it is related to "cuchillo." Note also the common words for "iron" in this region, siparari and variants. Taurepán tawöra is a very isolated word of doubtful origin. It can hardly be more than a coincidence that ta-ra, with variants not far from the Taurepán word, is a Carib name for a bird with a knife-shaped tail.

342 55. What most authors call "oval" or "elliptical," but it is neither oval nor elliptical in fact.

103 104 56. This supposes that the -ll- will be pronounced in colloquial Venezuelan fashion, i.e., like a somewhat sibilant y.

103 57. Tuaiba is the Kamarakoto name of this place. Santa Marta was applied to it by the Spanish-speaking cacique, evidently in an effort to impress his white visitors, but it is doubtful whether the other Indians are likely to continue using it.

103 104 58. The -gu- intended to be pro[illegible]ced as in colloquial Venezuelan, like English w, but to my ear this is an open b or bilabial v.

103 59. This may be my Waikimba but the latter was said to be on the lower Akanán, whereas Tate shows his Guarimba on the Carrao near the Akanán. I did not visit the place and my information may be faulty.

103 115 194 60. Probably not a Kamarakoto name, as no (other) Kamarakoto word ends in r and the person who lives there and who gave me the name comes nearer than anyone else in the tribe to speaking fluent Spanish. The accent is unnecessary in Spanish, but it is better to insert it in cartographic transcription.

103 194 61. h presumed to be silent, as in Spanish. The river has also been called Hacha, from confusion with the Spanish word, which really has nothing to do with this name.

103 114 62. I do not know whether Tate has confused Yuruán with Uruyén or whether he has intentionally given a new name to the stream from the name of the inhabited place, Uruyén, opposite its mouth. The Indians never call it Uruyén.

103 [104] [114] 63. This great river is already so widely known and mapped as the Caroní that it would probably be quixotic to insist on Karoni at this late date. Father Baltasar de Matallana says of this name, "Los Kamarakotos, que habitan más abajo lo llaman Karoní, quizá por ser la Serranía Karún la montana dominante en su margen izquierda." Elsewhere he gives two alternative suggestions, that the name may come from "Karó," said to be the father of animals and fishes in Kamarakoto mythology, or from "Karói," a kind of very scaly fish.

For what it is worth, I may add that several Kamarakotos, with whom I discussed this question, professed not to know either a mythological Karo or a fish Karói. I do note that Karói is applied to the electric eel in related dialects and the word may well occur in Kamarakoto although unknown to these individuals. [825] No Kamarakoto knows the names of all the fishes any more than any of us do in our own languages. However that may be, my informants agreed that Karoni is from Karo, "grasp," and that it is so called because canoes on the river are grasped and overturned (by the water or supposedly by evil spirits). Of course this could be folk-etymology, since the name is so old that it is unlikely that any authentic legend of its origin survives. Moreover, it is really unlikely that the name was given to it by the Kamarakotos.

These Indians added the peculiar statement that Karoní is not the real name of the river but only a sort of nickname and that it should be called Yurwani. This (or Yuruaní) is the name of one of the two main headwater streams of the Karoní, the other being the Kukenán, and if I follow the thought of the Kamarakotos here, it is that the upper Karoní is merely the continuation

103 of the Yuruaní and that the Kukenán is a tributary. They did not appear to have the hydrography really well in mind but they did insist that the "real name" of the Karoní is Yuruaní.

103 104 64. This spelling, like Caroni, is already more or less fixed in Spanish usage and perhaps should be retained.

103 114 65. Tate gives this name to too great an area and most other cartographers have done so to still greater extent. In the usage of the Kamarakotos, which I take to be the only valid criterion for a word of their own language used to designate their own home, Kamarata applies only to the valley immediately south of Auyán-tepúi, east of the high bench where the Aicha falls, north of Enuarapaimá-tepúi, and west of a line drawn approximately from the northeastern end of the latter to the southeastern end of Auyán-tepúi. On Tate's map the word "Valley" of "Camarata Valley" is not in Kamarata but in Akanamúin-ta, extending well east of Kamarata.

103 823 66. These last five names are those of immediately adjacent small patches of sabana in Central Kamarata and are given to show the fine subdivision and richness of the Indian nomenclature, which must have several hundreds of local names in this immediate region. Uruyén-tai is the sabana on which the houses of Uruyén are built. Yuruán-tai is immediately adjacent to this, across the Aichá and between that river and the Yuruaní; it is the sabana on which our camp was built. Chikoroká-tai is just up the valley from this and not really separated from it; it is the new landing field. Kumbá-tai is the old landing field (the one indicated on Tate's map), directly north of Uruyén across the Aichá. Tabá-munén-tai is the small stretch of sabana just west of the new landing field.

825 67. I remember the word as maripai?, which is likely, but do not find an actual record and so do not give the word as certain.

68. This is, of course, the origin of the scientific name of the lesser anteater, but the Indians seem to apply it principally or solely to Myrmecophaga.

825 114 69. For the Taurepanes, Father Baltasar gives "uareme' = Tamandua" and "uoino = Myrmecophaga," but this is probably a slip of the pen.

70. Williams gives also a wai-wa as a sloth distinct from kuwaran and tenupi, but because of the similarity and because there is not, in fact, any third kind of sloth, I suspect that this is the same as his woi-wa.